A Book of Warnings

OR, THE

VISITATION

OF THE

LORD'S Love

To
- The *KING* and *his* PARLIAMENT.
- The *NOBILITY* and *GENTRY*.
- The *ARCH-BISHOPS* and *BISHOPS*. &c.
- The *PRESBYTERY*.
- The *INDEPENDENTS* and *BAPTISTS*.
- The *PEOPLE* of *these* Nations.

Thorough *His* Servant

GEORGE BISHOPE.

But the end of all things is at hand, be ye therefore sober, and watch unto Prayer, 1 Pet. 4 7.

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A

To the KING, *and* both *Houses of* PARLIAMENT.

Friends,

YOU have time to Work, and it is *not* long: The *Lord* hath been *very* Gracious unto *you*, and Done for *you* above What *ye* were able to *Ask* or *Think*, as it is at *this* Day; *He* hath Repleniſhed *Your* Sorrows and *Troubles* with *Joy* and *Peace*, and made *Your* Dominion larger than *Ye* could Wiſh: What is there that *Your* hearts can reaſonably ask, that *You* have not? Was ever *Such* a Day ſeen by a *People*, as by *You*? Was ever *ſuch* a Wonder wrought to make *You* ſo? Did the *Earth* ever know the like? Or can the *Records* of *Ages* parallel *it*? Was *it* not as much beyond *Your* thoughts (and that not long ſince) as *You* are above *Your* Enemies? Could *Ye* have thought that *Ye* ſhould be *Rulers* over *theſe* Nations, and ſo as at *this* Day, ſome *few* years ſince? Was it not Done in a *Moment*, as it were, without *Blood* or *Price* of *War*, which brought, and long kept *Ye* under? How *calm*? How *ſtill*? How in *ſubjection* are *theſe* Nations at *this* Day? Have *Ye* an Enemy? Can *Ye* think of one that can hurt *You*? The *Hearts*, the *Perſons*, the *Purſes* of the *Generalitie* of the *Nations* are Under *You*. A *large* Dominion; a *goodly* Heritage; *England*, the *faireſt* and *beſt* of *Nations*; England the *moſt* ſecure and *ſafe* of *Nations*: England the *fatteſt* and *moſt* fertile of the *Nations*: Men *prompt*, and *ready*, and *bold*, and *active*: *A Seed-Plot* of *Underſtanding*; An *Academy* of *Learning*; A *Nation* of *Men*; A *Warlike* Nation; A *People* whom the *Lord* hath owned *above* any people. A *People* whom the *Lord* hath appeared to ſave, *more* than *any* people; A *people* whom *He* hath ſought to gather, whom *He* hath gathered (many of *them*) into *his* Reſt, and who know the *Lord*.

This is *your* ſtate, this *your* Condition; and *thus* hath the *Lord* done for *you*, that *ye* may obſerve *his* Statutes, and keep *his* Judg-

ments, that *ye* may live, and it may be well with *you* and *your* posterity after *you*, and that *ye* may know *his* Rest, which is *Eternal*, as *he* hath given *you* here a Rest *temporal*.

And *now*, what doth the *Lord* require of *you*? but that *you* Do Justly, and *love* Mercy, and *walk* humbly with *God*; that *you* break *every* yoke, and unbind *every* burden, and let the *Oppressed* go free: That *you* love *Justice* and *Judgement*; that *you* rule for *God*, who hath brought *you* into *Rule*, and hitherto preserved *you*: That *you* take not upon *you* to Rule over *his* Kingdom, or to prescribe to *his* Dominion; *Whose* Kingdom is an *everlasting* Kingdom, and *his* Dominion that which shall *never* have end, that of *him* in the *Conscience*: That *ye* make not *his* innocent *people* to suffer, who suffered with *you*, and by, and under *your* Enemies; who have *good will* towards *you* and *all* men; though *they* war with the *Spirit* of *iniquity* which holds *Mens* souls in *Captivity*, with *Weapons* that are not *Carnal*, but *Spiritual*; who desire *your* everlasting welfare; and that it may be well with *you* and *yours* forever; who are *innocent* as to *you*, neither hath there been any *ill*-will found in *them* against *you*, in *thought* or in *deed*; who are *peaceable* in the Land, and seated in it by *Natural* Right; who consist of *Many* Thousands of *Families*, *Men*, *Women*, *Children* and *Servants*, *Natural* English, who *wrong* no *man*; who *resist* not *Evil*; who are *good* Examples of *Holiness*, of *Virtue*, of *Temperance*, and *Testimonies* against *Evil*; which causeth the *Wrath* of *God* to *come* upon *Nations*, and to *afflict* and *destroy them*, *Whose* Desire is that *none* may perish, but that *all* might come to the *knowledge* of the *truth*: The Lord God hath called *them*; the Lord God is with *them*; the *Lord God* hath *kept*, and will *keep them*, as *they* abide with *him*: The *Lord God* hath *made them* to stand, and will *make them*: *He* hath made *them* a *People*, and *they* shall be so: *He* hath observed *all* that hath been done *for*, and against *them*; and *he* hath recompenced, and will recompence *it*; *they* fear before *him*; *they* dare not displease *him*; *they* may not set up *Man* above *him*; *they* must obey *him* before *man*; *they* obey *man* in *him*: *He* cannot see *them* wronged, and not require it; *they* are *his* Jewels, (*his* People are) and as the *Apple* of *his* eye: *He* that toucheth *you*, toucheth the *Apple* of *mine* eye, saith the *Lord*; *they* tremble before *him*, and of *him* stand in awe, who is *Lord* of *Heaven* and *Earth*; *they* fear not *man* whose *breath* is in *his* Nostrils, because *they* may not: Their

fear

fear towards *him* is not taught by the *precepts* of *men*, becauſe it ought not; *Chriſt Jeſus* ſaith ſo, *Matt*: 15. 7, 8, 9 *Ye Hypocrites*, ſaith *he* to the Phariſees) *well did Eſaias propheſie of you, ſaying, This people draw nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me; But in vain do they worſhip me, teaching for Doctrine the* [Traditions] *of men.* And the *Lord* by *his* Prophet, *Iſa.*29 13,14. *Wherefore the Lord ſaid, Foraſmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their* heart *far from me, and their fear towards me is taught by the* [*Precepts*] *of men.* Therefore behold, *I will proceed to do a marvellous Work amongſt this people, and a wonder; for the Wiſdom of their wiſe men ſhall periſh, and the Underſtanding of their Prudent ſhall be hid.* They worſhip *God* in *ſpirit* and in *truth*, neither in *this* Mountain, nor yet at *Jeruſalem*, becauſe the *Father* ſeeketh *ſuch* to worſhip *him*; whom the *Son* ſaith will be *ſo* worſhipped. *God is a Spirit* (ſaith *he*) *and they that worſhip him, muſt worſhip him in ſpirit and in truth. Woman believe me, the hour cometh when ye ſhall neither in this Mountain, nor yet at Jeruſalem, worſhip the Father: Ye worſhip ye know not what; we know what we Worſhip; for ſalvation is of the Jews: But the hour cometh, and now is, when the true worſhippers ſhall worſhip the Father in ſpirit and in truth, for the Father ſeeketh ſuch to worſhip him,* John 4.21,22,23,24. *They* cannot *bow* to *any* thing but *what's* of the *Lord* in *his* Worſhip, becauſe the *Lord* hath *ſworn, As I live ſaith the Lord, every knee ſhall bow to me, and every tongue ſhall confeſs to God.* Rom.14.11. They cannot *owe* their *Conſciences* to *any* but to *God*, becauſe *He* is *Lord* of *Conſcience*: They cannot but *meet* together to *Worſhip* God, and to *wait* upon *him*; becauſe *they that feared the Lord, ſpake often one to another, and the Lord hearkned and heard it, and a Book of Remembrance was written before him for them that feared the Lord, and thought on his Name; and they ſhall be mine, ſaith the Lord of Hoſts, in that day when I make up my Jewels, and I will ſpare them as a man ſpareth his own ſon that ſerveth him,* Mal.3.15,16. *And not forſaking the aſſembling of our ſelves together, as the manner of ſome is, but exhorting one another, and ſo much the more as you ſee the day approaching,* Heb 10.25. They cannot *ſwear*, becauſe *Chriſt* ſaith, *Swear not at all, neither by Heaven, for it is God's throne; neither by the Earth, for it is his foot-ſtool; neither by Jeruſalem, for it is the City of the Great King; neither ſhalt thou ſwear by thy Head, for thou canſt not make one hair*

white

87 white or black: *But let your communication be Yea, Yea, Nay, Nay, for whatsoever is more then these, cometh of evil*, Matt. 5.34,35 36, 37. And his Apostle *James* saith, *But above all things my Brethren, swear not, neither by Heaven, neither by the Earth, neither by any other Oath: But let your yea be yea, and your nay nay, lest ye fall into condemnation*, Jam. 5.12. And the *swearing* [by] any thing, was that which made it an *Oath*; and *they* used in *their* swearing to mention [by] something, which made it an *Oath*; and *they* were gone (many of them) from that of the *Law*, (which *Christ* the *end* of the *Law* for *Righteousness*, also repeals, in that *he* saith, *Ye have heard it hath been said by them of Old time, Thou shalt not forswear thy self, but shalt perform unto the Lord thine Oath's; but I say unto you, Swear not at all, &c.* as aforesaid) which *Law* required *them* to swear, and to *swear* by the *Lord*: *Thou shalt fear the Lord thy God, and serve him, and swear By his Name*, Deut. 6.13. I say, *they* were gone from that of the *law*, which required *them* when *they* swore, to *swear* [by] the *Lord*; *Thou shalt swear the Lord liveth in truth, in judgement, and in righteousness*, Jer. 4.2. and *swore* [by] the *Lord*, and [by] *Malcom*, Zeph. 1.5. And, *they taught my people to swear* [by] *Baal*, Jer. 12.16. And *they that swear* [by] *the sin of Samaria, and say, thy God O Dan liveth; and the Manner of Beersheba* (the *Calves* there by which *they* worshipt God) *liveth, even they shall fall, and never rise up again*, Amos 8.14. And [by the *Heaven*, and [by] the *Earth*, and [by] *Jerusalem*, &c. *He* repeals it all: *But I say unto you, swear not at all*; neither [by] the *Lord*, nor *any* other thing: *Swear not at all, I say unto you* so, though *ye have heard it hath been said by them of old time, Thou shalt not forswear thy self, but shalt perform to the* [Lord] *thine Oaths*. This was not *Cursory* swearing, or in ordinary Communication (as people would have it, and some say so, but without *proof*) for it appears not that *there* was any such kind of *swearing* among the *Jews*, for they were not to take his Name in vain; but *such* Oath's as were made to *God*, *solemn* Oaths, (as *I* may so say) by which *they* bound *their* souls to *God* to perform, as it was *then* required; and when *they* swore so, *they* mentioned [by] something (as *I* have said) and this [By] made it an *Oath*; and that which *they* swore [by] was to be that which was *Paramount* to *all*, and could *witness*, and was *able to avenge*, which the *Lord* was only, therefore *they* were to mention *his* Name when *they* swore; and it was a *figure* of *something* which

was

was to *come*, which was not *then* come, *Christ Jesus* (whom that *Nation*, and the *Body* of *all* that *worship* and *service* typified, and which had *their* end in *him*, and which *he* when *he* was come, put *thus* an *end* unto; who is the *Oath* of *God*---*to perform the mercy promised to our fathers, and to remember his holy Covenant, the Oath which he sware to our Father Abraham that he would grant unto us*, Luke 1.72,73,74---And who it is that *binds* the *soul* to *God*: In *whom* all the *promises* of *God* are *Yea* and *Amen*; Even in *Christ Jesus*, 2 *Cor.* 1,20. who saith, *But I say unto you, Swear not at all*: And *he* that said so, is the *same* that said, *Whosoever is angry with his Brother without a cause, shall be in danger of the Judgement, &c. And whosoever looketh on a woman to lust after her, hath committed Adultery with her already in his heart* in the *same* Ch. *Mat.* 5. *They* cannot maintain a *Priesthood* by *tythes*, because *that* Priesthood which had the *tythes* is done away, and ended in *him* to whom *Abraham* paid *tythes*, in *Melchizedeck*, who is a *Priest for ever after the Order of Melchizedeck*, Psal. 110.4 whom *it* figured. *They* cannot maintain *temples* of *stone*, or come to *Worship* in *them*, as *places* consecrated by *man*; or because *they* have in *them* more than *other* places, or for that *God* is more to be *found* in *them*, or will be *found* in *them*; or that *he* hath *so* signified more than in *other* places; or that *he* will be present: Because *God dwelleth not in temples made with hands, neither is worshipped with mens hands. God that made the world, and all things therein, seeing that he is Lord of Heaven and Earth, dwelleth not in temples made with hands, neither is worshipped with mens hands, as though he needed any thing, seeing that he giveth unto all, life, and breath, and all things*, Acts 17.24,25. And the *temple* at *Jerusalem* was a *figure* of *him* who was to *come*, which is ended in *him* who is *come*. And now the *temple* of *God* is *those* in whom the *Holy Ghost* dwelleth. *Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are*, 1 Cor. 3 16 17. And, *what agreement hath the temple of God with idols? For ye are the temple of the living God, as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people; Wherefore come out from among them, and be ye seperate, saith the Lord, and touch not the unclean thing, & I will receive you, & will be a Father unto you, and ye shall be my sons and daughters, saith the Lord God Almighty*, 2 Cor. 6.16.

89 6.16,17,18. *They* cannot be in the *Observation* of *Daies* and times set in the *will* of *man*; Because such things also had *their Day*, and *End*; even *those* which were commanded of the *Lord*; *Ye observe Daies, and Months, & Times, & Years; I am afraid of you, lest I have bestowed upon you labour in vain*, Gal.4.10,11. And, *let no man therefore judge you in Meat, or in Drink, or in respect of a Holy-day*; or *of the New-Moon*, or, *of the Sabbath-Dayes, which are a shadow of things to come, but the Body is of Christ*, Col. 2. 16, 17. And, *He that regardeth a Day, regardeth it unto the Lord*; and, *he that doth not regard the Day unto the Lord, he doth not regard it. He that Eateth, Eateth to the Lord, for he giveth God thanks*; and *he that eateth not unto the Lord, he eateth not, and giveth God thanks. For none of Us liveth to himself, and no man dieth to himself. For, whether we live, we live unto the Lord*; and *whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord's. For to this end Christ both Died and rose and revived, that he might be Lord both of the Dead and Living. But why doest thou judge thy Brother? Or, why doest thou set at nought thy Brother? We shall all stand before the Judgment seat of Christ*; *As it is written, As I live, saith the Lord, Every knee shall bow to me, and every tongue shall confess to God. So then every One of Us shall give account of himself to God. Let us not therefore judge one another any more, but judge this rather, that no man put a stumbling block, or occasion to fall, in his brother's way. I know, and am perswaded by the Lord Jesus, that there is nothing unclean of it self, but to him that esteemeth any thing to be unclean, to him it is unclean. But if thy Brother be grieved with thy Meat, Now walkest thou not Charitably. Destroy not him with thy meat for whom Christ dyed. Let not then your good be evil spoken of. For the Kingdom of God is not meat, and drink, but Righteousness, and Peace, and Joy in the Holy Ghost. For he that in these things serveth Christ, is acceptable to God, and approved of men. Let Us, therefore, follow after the things that make for Peace, and things wherewith we may edifie one another; for meat destroy not the work of God; one man esteemeth one day above another; Another esteemeth every day alike. Let every man be fully perswaded in his own mind*, Rom. 14. 5. to the end.

Now, *these* things *I* am moved of the *Lord* to lay before *you*; to the *End* that *yee* may take heed of *Doing* any thing by which the *Lord* may be *Displeased* with *you*; Or that may *grieve his* Spirit, or, make *him* to *Repent* of the *good* he hath done *you*;

or

or to become *your* Enemy. For certainly if *yee* ſhall *impoſe* upon *Conſcience* in *things* appertaining to the *Worſhip* of *God*; or cauſe his Innocent *People* to ſuffer; or, not *Anſwer* the *End* of the *Lord* in giving *you* this *Day* and *Tryal*; *His* hand will be againſt *you*, and *he* will reckon *theſe* things with *you*; and it will be ſad for *you* in that Day; When *he* ſhall render unto *you* according to *your* Works. And therefore in *love* to *you*, and in the *fear* of *God*, and as *moved* of him, and as deſiring *your* welfare both *here* and *hereafter*, *I* have written.

GEO. BISHOPE.

To *the* Nobility *and* Gentry *of* Theſe *Nations*.

Friends!

YOur Opportunities are *great* to do Good; the *Lord* hath not dealt by *You* as with *Other* men; *You* have *Eſtates* Great and Large; *Lands* and *Revennes*, and many *your* Servants; in the moſt ſweet and *flouriſhing* Places of the *Nation*. *You* are Seated, and *your* World abounds: *You* have in a manner what *yee* can wiſh; and *your* Travel is little (moſt of you); from *your* Anceſtors *yee* have received from Generation to Generation with *little* Toyl, or *Trouble*, as to *you*; unleſs *your* Deſire of Encreaſe, or falling below by *other* Miſcarriages hath occaſioned it: *You* are *full* of *Eaſe* and *Pleaſure*; and if *any* thing be of *more* Deſectableneſs then *other*, *you* have it; *Ride* in and out; *Riſe*, *Walk*, *lie* down at your pleaſure; when multitudes of *others* riſe early, and lye down late, and *Eat* the *bread* of *carefulneſs*, and are *your* ſervants.

And this is the *ſtate* of *many*, or *moſt* of *you*; and it is *great* and *large* as to the *Outward*, Who are like to *you*? Now, it concerns *you* to ſee how *you* Anſwer the *Lord* for *all his* kindneſs; and how *yee* Return to *him* according to the *benefits* received; For, the *End* of the *Lord* in *all this* is not that *yee* ſhould do as

ye liſt, and becauſe *ye* have *your* Wills as to *this* World, therefore *ye* ſhould do *your* Wills in *this* world; but the *Will* of *him* thatgave it *you*, *Exceſs*, *Riot*, *Pride*, *Haughtineſs*, *Surfeting*, *Drunkenneſs*, *Gluttony*, *Wantonneſs*, *Curſing*, *Swearing*, *Dicing*, *Gaming*, *Chambering*, *Revelling*, *ſpending* the *Creatures* on *your* Luſts, *Living* in *pleaſure*, *loving* of *pleaſures more* then *God*, with ſuch like; were not the *things* that *he* minded as *his* End who with a *liberal* hand hath miniſtred to *you*; but to be *humble*, *ſober*, *meek*, *juſt*, *temperate*; *lovers* of *good* things, *lovers* of *God*; *liberal*, *charitable*, *given* to *good* works, *lovers* of *Hoſpitality*, *kind*, *virtuous*, *ſerving* the *Lord* without *diſtraction*; *Paſſing* the *time* of *your* ſojourning *here* in fear. For, the *Lord* will require an account of *you* for all the *deeds* done in the *body*, and *his* judgment *ye* cannot eſcape; and the more kind and *liberal he* hath been to *you*, and put it into *your* hands to *do* good, the more *he* will require at *your* hands: For, *to whomſoever much is given, of him much will be required.*

Therefore, *Friends*, it concerns *you* (as *I* have ſaid) to mind *your* ſtate, and ſee how it is with *you*; That within *you* which *witneſſeth* to *God* will ſhew *you* if *you* heed it, and become *obedient* thereunto; which knows *your* Up-riſings, and *your* Down-ſittings; the *thoughts* and *intents* of *your* hearts, and tries them; which is with *you* wherever *you* go, and wherever *you* lie down, and whatever *you* do; which is *Gods* witneſs, and takes *account* of *all your* Actions; and ſpeaks to *you* from *God*, and bids *ye* not to do the *Abominable* thing that *his* ſoul abhorrs; which judgeth *ye* for Evil; which ſhews *ye* Evil; which tells *ye* what *ye* ſhould do; and which will make up the *Reckoning* for *God*; and will leave *you* without excuſe in the *Day* that he ſhall *Judge* the *Quick* and the *Dead*, at *his* appearing and *coming*.

Now, *Friends*, this is of Concernment to *You*, that this be *your* friend; and that *this* anſwer for *you* in *that* Day, that *ye* have done the *Will* of *God*, and Anſwered the Requirings of *his* Spirit in *you*; and what it moved *you* from *God*. *Well done thou good and faithful ſervant*, *Enter into thy Maſters Joy*, will the *Lord* ſay then to *that* which hath *Done his* Will; and that will be a *good* word for *you* in the *Day* of the *Lord*, when *amazement* and *horror* ſhall ſeiz upon *all* who know not *God*, neither *yield* Obedience to *his* God; and all faces ſhall gather *Blackneſs*, and

Pale-

Paleneſs; and the *Mighty* ſhall be *afraid*, and the *Strong* man ſhall *weep* bitterly, and the *Heavens* ſhall *depart* as a *Scrowl*, and the *Elements* melt with *fervent* heat; and the *Earth*, and the *works* thereof be *burnt* up; and *Men* at *their Wits* Ends, expecting what the *End* of thoſe things will be; and an *Eternal* End abides it to *every* one, either of *joy*. or *ſorrow*, for *ever* and *ever*. But if it be *otherwiſe*, and that condemn *you* which ſhould be *your* Peace, and that plead againſt *yee*, which *you* ſhould *now* mind to plead for *you* in *that* Day; and be a *Witneſs* to the *Lord* that *yee* have not *hearkned*, nor *heard*, nor *obeied*, nor *received* Inſtruction, nor drawn near to the *Lord*; but you would do as *yee* liſted, and ſerve your pleaſures more then *God*, and conſume *his* Creatures on *your* Luſts; and ſwear *by*, and blaſpheme *his* Name; and make no *other* uſe of your time, then to pleaſe *your* ſelves, and not the *Lord*; nor of your Eſtates, but in order thereunto; and *your* time be *over*, and the *Day* of *your* Viſitation be *cloſed* up, and at an *End*, then it will be *ſad* indeed; and better it had been for *you* that *you* had *never* been born; when with Rich *Dives*, you, who have had in *your* lifetime your Pleaſure, muſt be tormented for *ever* and *ever*.

Therefore, *my Friends*, whilſt *yee* have time mind it; Let not the *gracious* hour of the *Lord's* tender Viſitation paſs Over *you*; but be *yee* gathred unto it: Come into *his Arms* now *they* are Open; approach unto *him*, now that *he* calls upon *you*. It's *your* need, not *his*, that makes him call on *you*: Come to *him* when *he* calls; *He* knows *your* ſtate; *He* knows what it will be for *you* to be *Undone* for *ever*; *He* knows the power of his wrath, though man doth not; *He* knows how it will *ſink*; how it will lay Low; how it will *bring* to the *duſt*; how it will *bow* the *Pride* of *Man*; and lay *his* Haughtineſs in the *Duſt*; and how *intollerable* it is. *He* calls that *yee* may hear whilſt *yee* have time; *He* calls that *your* ſouls may live; *Why will yee die, O houſe of Iſrael? Return, and your ſouls ſhall live*: *He* deſires not *your* death; he hath ſworn it; This is a *teſtimonie* of it, that *he* calls upon *you*; and that *he* calls upon *you*, *you* know; becauſe *yee* find *that* in *you* which ſhews *yee* Evil, and judges *yee* for Evil, and tells *yee* what *yee* ſhould do, and Anſwers to what *I* have ſaid to *you*: And, *this is the power of God to ſalvation to as many as believe in it, and obey it*, *It's* ſtronger then the *Powers* of *Dark-*

93 neſs; It *ſteps* thorough it; It *comes* before it; it *ſhews yee* what the *Enemy* is doing; and where *he* is *leading you*; and what's the *Path*; and whither it *tends*; and *ſhines* before *you* for *you* to ſee the *Path* of *Life*, & to *walk* in it; & it will *lead you* into the *Path* of *Life*, as you believe in it, *heed* it, and *obey* it. And this is the *loving kindneſs* of God to *you*; and *his* free Grace, and *his* Mercy, *his* Redemption if *you* will *receive*, and *accept* it; For, *to as many as received him*, it was, that *to them he gave power to be called the Sons of God, even to as many as believe in his Name*; *which were born not of Blood, nor of the will of man, nor of the Fleſh, but of God*; Who *was in the World, and the World was made by him*; *and the World knew him not*; *who came unto his Own, and his Own received him not*.

Live not *then* in *Pleaſures*; for *he that liveth in pleaſure is dead whilſt he liveth*: But draw *nigh* unto God, and *He* will draw *nigh* unto *you*; *Cleanſe your hands ye ſinners, and purifie your hearts ye double-minded*: *Be afflicted, and mourn, and weep*; *Let your laughter be turned to mourning, and your joy to heavineſs*: *Humble your ſelves in the ſight of the Lord, and he ſhall lift you up*. *Come* to that which *judgeth you*, and *love* that which *ſhews you*, and *follow* that which *draws you*; Leaſt the *hour* of *your* Viſitation paſs *Over you*, and *you* be *ſwept* away by the *over-flowing* ſcourge which is near to *come* on the *head* of the *wicked*; So will *ye* feel *my* Love, and the *Arms* of the *Lord* which ſeeks to *draw* you with the *Cords* of a *Man*, with the *hands* of *love*, of which *I* am Witneſs; who ſo moves in *me* to *you*-wards; whoſe *love* is to *you*; and who am willing in *any* thing in the *Will* of God to be ſerviceable unto *your* Eternal Welfare, and *that* which is here, which is deſired by *him*, who is,

Your Friend,

GEO. *BISHOPE*.

To

To the *Arch Biſhops* (ſo called) and *Biſhops, Deans* and *Prebends, Chancellors* and *Choriſters*, and the reſt of the *Prieſthood* and *its* Officers under *Epiſcopacy* in *theſe Nations*.

Friends,

EVery Plant that my Heavenly Father hath not planted, ſhall be rooted up, ſaith *Chriſt*: And *you* being not *Plants* of *his planting*, *ye* will be *rooted* up. Therefore *look* to *your* ſelves, and *ſee* in *this* your hour, whether *ye* be *Plants* which *he* hath *ſet*, which ſhall not be *rooted* up.

Look thorough the *New* Teſtament (ſo called) the *Scriptures* of the *Apoſtles* and *Diſciples* of *Jeſus*, and *ſee* whether *ye* have any footing there, or in the *Garden* of God, where *they* planted who were ſent of *him*, who were *able Miniſters of the New-Teſtament, not of the Letter, but of the Spirit*; for, *the Letter kills, but the Spirit giveth life*, 2 Cor. 3 6.

See whether ever *Jeſus Chriſt* planted *ſuch* a thing in *his* Church as to be called *Fathers*, or *Reverend Fathers*, or *Right Reverend Fathers*? ſeeing that *he* ſaid unto *his* Diſciples, *Call no man Father on the earth; for one is your Father which is in Heaven*, Matt. 23. 9. And ſeeing of the *Lord* it is ſaid — *Holy & Reverend is his Name*, Pſal. 111. 9. And whether *this* be *Right*, or *in God*, ſeeing it is *Out* of the *Scriptures*, and from the *Church* of *Chriſt* which is in *God*, 1 Theſ 1. 1. And *none* of the *Gifts* which when *he* aſcended up on high, and led Captivity captive, *he* gave unto men, which were *ſome Apoſtles*, *and ſome Prophets, and ſome Evangeliſts, and ſome Teachers*, *for the perfecting of the Saints, for the work of the Miniſtry*, *for the edifying of the body of Chriſt, till we all come in the Unity of the Faith, and of the knowledge of the Son of God, unto a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt*, Eph. 4. 8, to the 14. And ſeeing that *Chriſt Jeſus* himſelf calls not *himſelf Father*, but the *Son*, though *he* be the *Head* of the *Church*, Col. 1. 18? And whether

Theſe

These be not *Names* of *Blasphemy*? And whether the *Woman* wch *John* saw (being carried away by the Angel which had the *seven Vials* in the *Spirit* into the *Wilderness*) was not *sitting* on a *scarlet coloured* Beast *full* of *Names* of *Blasphemy*? Rev. 17. 1, 3. And whether *she* was not *drunken* with the *Blood* of the *Saints*, and with the *Blood* of the *Martyrs* of *Jesus*? Ver. 6. And, whether *these* be not *some* of the *Names*?

Again, *look* and *see* whether *Lords*, *Arch-Bishops*, and *Lord-Bishops*, or *any* such thing be found written in the *Lambs* Book of *Life*, who exercise *Dominion* over the *Lord's* Heritage, and are called of *men Lords*? Seeing that *Christ Jesus* saith—*The Kings of the Gentiles exercise Lordship over them, and they that exercise Authority over them, are called Benefactors; but ye* [shall not] *be so; but he that is greatest among ye, let him be as the younger; and he that is chief, as he that doth serve; For, whether is greater, he that sitteth at Meat, or he that serveth? Is not he that sitteth at Meat? but I am amongst ye as he that serveth*, Luke 22. 25, 26, 27. And seeing that *his* Apostle saith—*For, though there be that are called Gods, whether in Heaven, or in Earth, (as there be Gods many, and Lords many) but to us there is but one God, the Father of whom are all things, and We in him; & one Lord Jesus, by whom are all things, and we by him*, 1 Cor. 8. 4, 5. And seeing *another* of *his* Apostles saith—*The Elders which are among you I exhort, who am also an Elder, and a Witness of the sufferings of Christ, and also a partaker of the Glory which shall be revealed. Feed the Flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being* [Lords] *over Gods Heritage, but being ensamples to the Flock*, 1 Pet. 5. 23. And seeing the *same* Apostle also saith—*And when the chief Shepherd* (No *Arch-Bishop*, no *chief Shepherd* of the *sheep* but *him*) *shall appear, we shall receive* (who are not as [*Lords*] over *Gods* Heritage, or who *Lord* it not over them as aforesaid) *a Crown of glory that fadeth not away*, ver. 4.

Thirdly, *look* and *see* whether ever the *Apostles* had the *disposal* of *Lands*, otherwise then what *every* one that had a *willing* mind did sell, and lay the money down at the *Apostles* feet for the *relief* of the *Disciples*, that *none* amongst *them* might *want*, and this in *time* of *persecution*? Seeing that the *Scripture* saith—*And the multitude of them that believed were of one heart, and of one soul, neither said any of them, that ought of the things that he possessed were his*

own; but they had all things common: And that with great power gave the Apostles witness of the resurrection of the Lord Jesus, and great Grace was on them all; neither was there any among them that lacked; For as many as were possessors of Lands, sold them, and brought the price of the things that were sold, and laid them down at the Apostles feet: And distribution was made unto every man according to his need: And Joses, who by the Apostles was called Barnabas, (which is by interpretation the Son of Consolation) a Levite, and of the Country of Cyprus, having Land, sold it, and brought the Money (not the Land) and laid it at the Apostles feet, Acts 4. 32. to the end. And whether Palaces and yearly Revenues of thousands of pounds in Land, and Houses (which they neither ploughed for, or eared, planted or sowed) as proper to their Place and Function; Or Earthly Dignities, or Superiorities, or Powers, or Preheminencies, or State, or Grandeur, was entailed by Christ to his Apostles and Disciples whom he sent forth to Minister, to whom he said (after he was risen from the Dead, and near ascending)--And lo I am with you to the end of the World, Matt. 28. 20. seeing that himself also saith to Pilate--My Kingdom is not of this world; if my Kingdom were of this world, then would my servants fight that I should not be delivered to the Jews; but now is my Kingdom not from hence, John 18. 36.--And to Peter--Put up thy sword into the sheath; the Cup that my Father hath given me, shall I not drink it? Ver. 31--Put up thy sword (Peter) into his place; for all they that take the sword, shall perish with the sword, Mat. 26. 52.--And to his Disciples--The Foxes have holes, and the Birds of the air have Nests, but the Son of man hath not where to lay his head, Matt. 8. 20. --And, When I sent you without purse and scrip, and shoes, lacked ye any thing? And they said, Nothing, Luke 22. 35.--And his Apostle saith--For though I preach the Gospel, I have nothing to glory of; for necessity is laid on me, yea wo is unto me if I preach not the Gospel: For if I do this thing (willingly) I have my reward; but if against my will, a Dispensation of the Gospel is committed to me, what is my reward then? Verily, that when I preach the Gospel, that I may make the Gospel of Christ [without] charge; that I [abuse] not my power in the Gospel; for though I be free from all men, yet have I made my self servant unto all that I might gain the more, 1 Cor. 9. 16, 17, 18, 19.

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Fourthly, look and see whether they had any Courts or Synagogues, or places of Judicature, or sate as Judges over Mens Persons or Estates, or had their Officers to summon or bring before them

97. to cenſure, and to puniſh *them*? And whether *they* had, or ſought *for*, or uſed, or taught of *ſuch* a Power, or *any* thing like it to *that*, or *ſucceeding* ages, that might *then*, or *hereafter*, or at *any* time be uſed by the *Apoſtles* and the *Diſciples* of *Jeſus*? Seeing that *he* ſaith---*Man, who made me a Judge, or a Divider over you?* to *him* that ſaid, *Maſter, ſpeak to my Brother that he divide the Inheritance with me*--Who was one of the *company* that followed *him*, Luke 12. 13,14. And ſeeing that *he* ſaid to *his* Diſciples--*Take heed to your ſelves, for they ſhall deliver ye up to Counſels, and in the Synagogues ye ſhall be beaten, and ye ſhall be brought before Rulers and Kings for my ſake, for a teſtimony againſt them*, Mark 13.9. And that *they* were *ſo* delivered and *beaten*, and *brought* before, the *Acts* of the *Apoſtles* teſtifie.

Fiftly, *Look* and *ſee* whether the *Apoſtles* and *Miniſters* of *Jeſus* had *fixed* places, or *ſetled* ſtations, or *Houſes* and *Land* appropriated to *them* by the *Laws* of *Nations*, and ſuch a *Circuit* of *ground*, and *all* within it, whether *one* or the *other*, to be at *their* Order, and this to be called *their* Dioceſs, or *Deanery*, or *Pariſh*, or *Cure* of *Souls*? Seeing that of *Chriſt Jeſus* it is ſaid, That *he went about all the Cities & Villages, teaching in their Synagogues, & preaching the Goſpel of the Kingdom, & healing every ſickneſs, & every diſeaſe among the people*, Mat. 9.35. And *he* ſaid to *his* Diſciples, *Freely ye have received, freely give, Heal the ſick, cleanſe the Lepers, raiſe the dead, caſt out Devils: Freely ye have received, freely give*--And this was to the *loſt ſheep of the Houſe of Iſrael*, Matt. 10.6,7,8. And ſeeing *his* Apoſtle ſaid of *himſelf* and *Brethren*--*Even to this preſent time we both hunger and thirſt, and are naked, and are buffeted, and have* No *certain dwelling place; and labour, working with our hands; being reviled, we bleſs; being perſecuted, we ſuffer it; being defamed, we entreat: We are made as the filth of the world, and are the off-ſcouring of all things unto this day*, 1 Cor. 4.11,12,13. *And they wandered about in ſheep-ſkins and goat-ſkins, being deſtitute, afflicted and tormented, of whom the world was not worthy. They wandered in Deſerts and in Mountains, and in Dens, and in Caves of the Earth*, Heb. 11.37,38 And how the *Apoſtles* went about from *Nation* to *Nation*, from *City* to *City*, preaching the *Goſpel* of the *Kingdom*, *their* Epiſtles and *Acts* manifeſt, unto which I refer.

And *Paul* ſaith--*A Biſhop then muſt be blameleſs, the Husband of one Wife, vigilant, ſober, of good behaviour, given to Hoſpitality*, apt

to teach; not given to Wine; no striker, nor given to filthy Lucre; but patient; not a Brawler; not Covetous; One that ruleth well his Own house, having his Children in subjection with all gravity: For, if a man know not how to rule his Own house, how shall he take Care of the Church of God?) Not a Novice, least being lifted up with Pride, hee fall into the condemnation of the Devil. Moreover, he must have a good Report of them that are without; least he fall into Reproach, and the snare of the Devil. These things write I unto Thee (saith he to *Timothy*) *hoping to come unto thee shortly; but if I tarry long, that thou mayst know how thou oughtest to behave thy self in the House of God, which is the Church of the living God, the Pillar & Ground of Truth,* (which *no* Temples made with *hands* are, but the *Church* which is in *God*) 1 *Thes.*1.1. *Lively stones built upon that spiritual house; an holy Priesthood to offer up spiritual Sacrifices acceptable to God by Jesus Christ,* 1 Pet.2.5.) 1 Tim.3.2. to the 8. 14,15.

And the *same* Apostle saith to *Titus*——*For this Cause left I thee in Creet, that thou shouldst set in order the things that are wanting, and ordain Elders in every City as I had appointed thee. If any be blameless, the husband of one wife, having faithful Children; not accused of Riot, or unruly. For a Bishop must be blameless as the Steward of God; not self-willed, not soon angrie; not given to wine; no striker; not given to filthy lucre, but a lover of hospitality, a lover of good men; Sober, just; holy, temperate; holding fast the faithful word as he hath been taught; that he may be able by sound doctrine both to Exhort, and to Convince the gain-sayers,* Tit.1.5. to the 10.

And this *Paul* was *an Apostle not of men, neither by man; but by Jesus Christ, and God the Father who raised him from the Dead*: So *he* saith himself, *Gal.*1.1. And *Timothy* had the *Gift* by the *laying* on of the *hands* of the *Presbytery*, 1 Tim.4.14. And the *Apostles* laid *their* hands on *them* that believed, and *they* received the *Holy Ghost*, Act.8.17. which *Simon* the *Sorcerer* would have bought with *mony*. For *when Simon saw that through laying on of the Apostles hands, the Holy Ghost was given, he offered them mony, saying, Give me also this Power, that on whomsoever I Lay hands, he may receive the Holy Ghost: But Peter said unto him, Thy Money perish with thee, because thou hast thought the Gift of God can be purchased with Money: Thou hast neither part nor lot in this matter; For thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God if perhaps the thoughts of thine heart may be for-*

given

given thee, for I perceive thou art in the gall of bitterneſs, and the bond of iniquity, ver.18. to the 24 And *Paul* ſaid to *Timothy*--*Lay hands ſuddenly on no man; neither be partakers of other mens ſins; Keep thyſelf pure*, 1 Tim.5.22.

And *that* Miniſtration had an *End* with *them*, and *Antichriſt* was *then* entring, and the *Apoſtles* propheſied of the *Apoſtaſie*; and *Jude* (ſpeaking of what was already entred, which the *Prophets* and the *Apoſtles* of the *Lord Jeſus* had foretold ſhould come, which was *then* already come) But, *Beloved*, (ſaith *he*, ver.17.) *Remember ye the words that were ſpoken by the Apoſtles of the Lord Jeſus Chriſt, how that they told you there ſhould be mockers in the laſt time, which ſhould walk after their ungodly luſts. Theſe be they who ſeperate themſelves, ſenſual, having not the Spirit*, ver.18,19. And *John* ſaith *expreſly*, That it was then the *laſt* time --*Little Children* (ſaith *he*) *it is the* [laſt] *time; and as ye have heard that Antichriſt ſhall come, even Now there are many Antichriſts, whereby we know it is the* [laſt] *time*, 1 John 2 18--And in the *Revelations he* ſaw the Court which was without the *Temple*, to be given to the *Gentiles*, and that *they* ſhould *tread the holy City under foot fourty and two Months*, Rev. 2.21. And in the *Overthrow* of *Babylon*, and the *Return* from the *Apoſtaſie*, and after it, *he* ſpeaks not of the *Return* again of *that* Miniſtration, but of a *More* glorious, a *City* wherein the *Lamb was the light thereof*. And *I* ſaw (ſaith *he*) [No] *Temple therein; for the Lord God Almighty and the Lamb are the Temple of it. And the City had no need of the Sun, neither of the Moon to ſhine in it, for the glory of God did lighten it, and the Lamb is the light thereof: And the Nations of them that are ſaved ſhall walk in the light of it, and the Kings of the Earth do bring their glory and honor unto it*, Rev.21,22,23,24. *And the gates of it ſhall not be ſhut at all by day; for there ſhall be no night there. And they ſhall bring the glory and the honor of the Nations unto it: And there ſhall in no wiſe enter into it any thing that defileth, neither whatſoever worketh an abomination, or maketh a lye; but they that are written in the Lambs book of life*, ver.25,26,27. *And all ſorrows* (here) *are wiped away; and God ſhall wipe away all tears from their eyes; and there ſhall be no more death, neither ſorrow nor crying, neither ſhall there be any more pain; for the former things are paſſed away. And he that ſate on the Throne, ſaid, Behold, I make all things new: And he ſaid unto me, Write, for theſe things are true and faithful*, Rev.21.4,5.

And

And, to the Lambs Wife was granted, that she should be arrayed in fine Linnen, clean and white; for the fine Linnen is the righteousness of Saints, Rev.19.8. And, behold the Tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God, Rev.21.3. And he saw the holy City, the New Jerusalem coming down from God out of Heaven, prepared as a Bride adorned for her Husband, ver.2. And the Angel that flew through the midst of Heaven, having the everlasting Gospel to preach unto them that dwell on the Earth, and to every Nation, and Kindred, and Tongue, and People, said with a loud Voice, Fear God, and give glory to him; for the hour of his Judgement is come; and worship him who made Heaven and Earth, and the Sea, and the Fountains of Waters. And the other Angel that followed him, said, Babylon is fallen, is fallen, that great City, because she made all Nations drink of the wrath of her Fornication, Rev.14.6,7,8. And rejoice over her thou Heaven, and ye holy Apostles and Prophets; for God hath avenged ye on her, Rev.18.20. And the Victory was to the Lamb and his followers, who sate on the white Horse, whom the Armies of Heaven followed on white Horses, cloathed in fine Linnen, white and clean, Rev. 19.11.16. And the Angel which stood in the Sun, cryed with a loud voice, and said to all the Fowls that flie in the midst of Heaven, Come and gather your selves unto the Supper of the great God, that ye may eat the Flesh of Kings, and the Flesh of Captains, and the Flesh of mighty Men, and the Flesh of Horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great, ver. 17,18.

And, he that testifies these things, saith, Surely I come quickly: Amen; Even so come Lord Jesus, Rev.22.20. And behold I come quickly, and my Reward is with me, to give every man according as his work shall be, ver.12. And I Jesus have sent mine Angel to testifie unto you these things in the Churches: I am the Root and the Off-spring of David, and the bright and Morning-Star: And the Spirit and the Bride say Come; and let him that heareth, say Come; and let him that is athirst Come, and take of the Water of Life freely, ver.16.17.

And he saith unto me, Seal not the sayings of the Prophesie of this Book; for the time is at hand: He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is Righteous, let him be righteous still; and he that is holy, let him be holy still, And I am Alpha and Omega, the beginning and the end, the first and

the last, *Blessed are they that do his Commandments that they may have right to the Tree of Life, and may enter in through the gates into the City; For without are Dogs, and Sorcerers, and Whoremongers, and Murderers, and whosoever loveth and maketh a lye*, Ver. 10,11,12, 13,14,15. *For I testifie unto every man that heareth the words of the Prophesie of this Book; If any man shall add unto these things, God shall add unto him the plagues that are written in this Book; And if any man shall take away from the words of the Book of this Prophesie, God shall take away his part out of the Book of Life, and from the holy City, and from the things that are written in this Book*, Ver. 18,19.

And so *I* have said to *you* what at present lies upon *me* from the *Lord*; whether *you* will hear or forbear; it shall witness for *God* against *ye* all (if *ye* hear not) in the *Day* that *he* shall render to *every* man according to *his* Deeds. So *farwel*: It's *my* love unto *you* that hath drawn *this* for *you* from the *movings* of the *Lord*. It concerns *you* to mind whether *your* state stands not *so* as is here *represented*; and to turn unto the *Lord*, lest being *so*, *ye* be plucked up; For, *every Plant that my heavenly Father hath not planted, shall be rooted up*, saith *Christ*: It's that which *I* said to *ye* in the beginning, in the *Word* of the *Lord*, and which *I* now say unto *you* in the *same*, at the *End*: And the *time is near*.

Geo. Bishop.

To the PREYSBTERY (*so called*) *in these Nations.*

Friends,

YOU have been staggering as *Drunkards*, and starting aside like a *Deceitful* Bow: *You* were of the *Bishops*, and came out from the *Bishops*, and covenanted against the *Bishops*, and have let in the *Bishops*, and have (many of *you*) turned, and many are returning to the *Bishops*; and *this* hath been, and *is* the *Work* of *you*, and of many of *you*, to be *upwards* and *downwards*, and *backwards* and *forwards*; now *here*, and now *there*; *reeling* and *rouling*; *pinching* here *sometimes*, and *drawing* as contrary at *another*: *You* had a *tender* Principle once, which kept *ye* from evil as *ye* kept to it, whilest *ye* were *under* sufferings; but *no* sooner were you *free*,

but

but *ye* took the *places* of *them* that made *ye* to ſuffer; and ſought to make *all* others to ſuffer that differed from *you*; ye have been *true* to Nothing, not to *your* own *Principles*: *Ye* have *built* again the things that *ye* have *deſtroyed*, and *ſo* have made *your* ſelves Tranſgreſſors: None ſhould live but *you*, had *ye* power to *your* Wills; and *you* would live with, and *above* every one: The *Lord* hath tryed *you*, and let the *World* ſee what *you* would do; and *his* ſervants have ſuffered *ſorely* by *you*; and now he hath tryed *you* before *his* ſervants, and *ye* are fallen before *them* whilſt *they* ſtand. And *yet* there is not conſideration with *you*, ſo as to think, *Is not there a lie in our right hand?* The *Lord* hath born *long* with *you*, and loath *he* is that *you* ſhould periſh: *He* hath ſuffered *ye* to fall into the *ſame* condemnation in which *others* are whom *you* would not have *free*: *Ye* had a *Day* which *ye* long ſtrove for, and had the *Door* in *your* hands; *You* let it open againſt *your* ſelves (as it hath proved) as well as *others*; and it is well if ſo be it were not ſomething in that *your* warineſs, leſt *you* being *ſo*, others ſhould be *free*: And now ſee what *you* have done; the *Lord* hath befooled *you*, and ſuffered *ye* to befool *your* ſelves, and to be *befooled*, becauſe *ye* departed from the *Counſel* of the *Lord*; and ſo what *wiſdom* is in *you*? Whilſt *Age* and *Generation* laſts, this *your* Work will be *your* ſhame, and the *Lord* will be againſt *you* whilſt *ye* turn not to *him*: For *here* was *your* miſs at firſt, *Ye* kept not to *your* principle; *you* turned to *perſecute*, who were *perſecuted your* ſelves; and the farther *ye* went on in this, the more *you* were mad, as *Paul* ſometimes was, and ſo ſaith of *himſelf* when *he* was as to the *Law* blameleſs, and yet without *Law* as to *Chriſt*; and what *your* madneſs hath brought forth upon *your* ſelves, judge *ye*. This (*Friends*) is to *you* in *love*,

'Tis *time* for *you* to conſider, and to mind, that *ye* may ſee *your* ſtate, and know what the *Lord* is doing to *you*, and the *end* of *his* working: *He* would have *you* to bethink *your* ſelves, and ſee where *ye* are: He would have *you* to mind that in *you* which ſhews you *your* ſtate, and to hearken to the *Reproof* of *Life*, the *Voice* of *Wiſdom* that *your* ſouls may live; and that out of *all* heats and *raſhneſs*, and *anger*, *ye* may be brought into *that* calm ſtate which doth unto *others* what it would have *others* do unto *its ſelf*. A *Zeale* there is in many of *you*, and as to *God*; and ſomething in ſome of *you* which is *ſincere* to *him*; but *your* Zeal is not according

to

to *Knowledge*, for whilest *ye* go about things in the *will* of *man*, *ye* cannot accomplish the *Righteousness* of *God*; nor doth the *sincerity* always guide *you*; for then *you* would not hurt *your* principle, which was *once* to suffer, in making, and in a mind that would make others to suffer; nor comply to *things* against *your* Principle because of suffering; For *Truth* is *great*, and the *Righteous* is *bold as a Lion*; and the *feeling* of a *true* Witness of *God* in a *Man*, carries through, as he abides in it, *all* that *he* shall meet with because of it; and *neither death*, *nor life*, *your Angels*, *nor Principalities*, *nor Powers*, *nor things present*, *nor things to come*, *nor height*, *nor depth*, *nor any other Creature shall be able to seperate between a man and it* (as *he* abides therewith) and that which turns from it is *seperate*, because in the *Testimony* of *Truth* there is the *Love* of *God*, & where the *Love* of *God* is, it is in *Christ Jesus*, and the *Testimony* of *Jesus* is the *Spirit* of *Prophesie*; and that which *witnesseth*, *propheseth*, *teacheth*, and it *beareth* witness to *God* in *this* World; and to *his* Truth, and that there is *nothing* greater than it, or *more* to be desired; yea, it is *more* desirable than *life*, and this is made manifest when *life* and *all* is laid down for it; and *this* glorifies God, and is a Confession of *him* before *men*, as *Christ* himself made *a good Confession before* Pontius *Pilate*; And, *he that confesses me before men*, *him shall the Son of Man also confess before the Angels of God* (saith *he*) *and he that denieth me before men*, *shall be denied before the Angels of God*: And, *to him that overcometh*, *will I grant to sit with me in my Throne*; *even as I also overcame*, *and am sate down with my Father in his Throne*: And *he* that *starts* aside, *never* Overcomes; and *he* that doth not overcome, cannot *sit* in the *Throne*: *But the fearful*, *and the unbelieving*, *and the abominable*, *and Murderers*, *and Whoremongers*, *and Sorcerers*, *and Idolaters*, *and all Lyars*, *shall have their part in the Lake which burneth with fire and brimstone*, *which is the second death*: And *because thou hast kept the Word of my patience*, *I also will keep thee from the hour of Temptation*, *which shall come upon all the World*, *to try them that dwell upon the Earth*.

Be *still* therefore, and *cool*, and come into *consideration*, and *heed that* in *you* which shews *ye* what *ye* have done; which shews *ye* all things that ever *ye* have done, as *ye* heed it; *Is not this the Christ?* And let the *time* past be sufficient, wherein *ye* have walked according to *your* own minds, and the *will* of the *Flesh*, which *lusteth after envy*, and return to the *Lord*, to the *old* state, which kept *ye* tender

tender to *God*, and keeps *ye* ſtill as *ye* keep unto it, and made *ye* not ſo dare to do *any* thing againſt *him*; and judged *ye* when *ye* ſo did; and judges *ye* ſtill as *ye* heed it, when *ye* tranſgreſs it: This, this is the *Way* to *God*; the *Reproof* of *Wiſdom* is the *way* of *Life*, and there is *no* other: *It's* from *Chriſt Jeſus* the *chief Shepherd* and *Biſhop* of *your Souls*, (ſaid the *Apoſtle*) unto whom *ye* Return when *ye* are turned from going aſtray; which turns to *him* thoſe who are turned from going aſtray; which is that which turns from going aſtray, *For ye were as ſheep going aſtray, but are now returned to the Shepherd and Biſhop of your Souls; and when the chief Shepherd ſhall appear, ye ſhall receive a Crown of Glory that fadeth not away*; ſaid *Peter* to the *ſtrangers ſcattered throughout Pontus, Galatia, Cappadocia, Aſia, and Bithina, elect according to the fore-knowledge of God the Father, through ſanctification of the Spirit unto obedience, and ſprinkling of the blood of Jeſus*. 1 Pet. 2. 25. And to the *Elders* that were amongſt *them*, *who fed the Flock of God that was amongſt them, and took the overſight thereof, not by conſtraint, but willingly; not for filthy lucre, but of a ready mind; neither as being Lords over God's Heritage, but being Examples to the Flock*. Chap 5. Ver. 4

This ſaid the *holy Men of God*,

Friends, the *tender* Bowels of *my* Love is to *that* in *you* which ſuffers through *all* this heat and *Luſt*, and the *Will* and *Wrath* of *Man*: This *Doing* that which *ye* would not be *done* unto; this *turning* to, and *for*, and *againſt*; this *condemning your* ſelves in the *things* that *ye* allow; this *building* again the *things* that *ye* have *deſtroyed*; this *Violence to your Brother Jacob*; this *reſtleſs* ſpirit any where but where *you* would *your* ſelves; this *contradictory* ſpirit which is not of *God*, which is *meek* and *gentle*, and *eaſie to be entreated*; which doth *no* wrong; which *ſuffers* wrong; which *avengeth* not it ſelf; whoſe is *Vengeance*, and who will *repay it*; Which when it *ſuffers threatens* not; which when it is *reviled*, *revils* not again, but *commits* it to *him* who judgeth *righteouſly*; and this is the *Spirit* of *Chriſt*: The *Bowels* of the *Lord God* is the ſame in *me* to *you*: *I* am witneſs through the *ſhedding* abroad of *whoſe* Love in *my* heart to *his* Seed in *you* which ſuffers, and in *his* moving *I* have written: Who am

Your *Friend, who truly deſires* your *welfare in* this *world, and that which is to come*:

Geo. Biſhope

TO

To the *People* called *Independents* and *Baptists*.

Friends,

YOu must come down to *that* which *witnesseth in you*, which is the *Cross* of *Christ*, the *Power* of *God* to *salvation to as many as believe*; and not *live* above it, and yet *think* in *your* hearts that *Abraham* is *your* Father; for, *if Abraham were your Father, you would do the deeds of Abraham* (said *Christ* to the *Pharisees*) *but in that ye seek to kill me, a man which hath told ye the truth which I have heard of God, this did not Abraham.* Now in that *you* obey not *that* which *witnesseth* in *you*, nor believe in it, *you* do not the *deeds* of *Abraham*; for, *Abraham* (said *he*) *saw my day, and rejoiced; and before Abraham was, I am.* Now in *this* Day *he* believed, or *he* could not have seen it; and *his* day *he* saw, or *he* could not have rejoiced, and *his* Deeds *he* did, *whose* Day *he* saw, or *he* could not have believed: For, *I* believed, therefore *I* spake: And *I know Abraham that he will command his Children and his Household after him, and they shall keep the way of the Lord to do Justice and Judgement, that the Lord may bring upon Abraham that which he hath spoken of him*; and *thou meetest him that rejoiceth and worketh righteousness*: So the *Joy* in *that* which *worketh righteousness*, and that which *worketh righteousness* is of *Abraham*, and *that* which doth the *deeds* of *Abraham*, seeth *his* day, and rejoiceth; and *that* killeth not, nor seeks to *kill a man that tells ye the truth he hath heard of God. This did not Abraham.*

Now (*Friends*) to be *plain* and *short* with *you*; *You* are the *Children* of *Abraham* no farther, and no longer than *ye* do the *deeds* of *Abraham*, but *his* Children *ye* are whose *works ye* do: And therefore said *John* to the *Pharisees* who came to *his* Baptism, *O Generation of Vipers, who hath forewarned ye to flee from the wrath to come? Bring forth therefore, fruits meet for repentance, and think not to say in your selves, that we have Abraham to our Father; for I say unto you, God is able of these stones to raise up Children unto Abraham. And now also the Axe is laid to the Root of the Tree; therefore every Tree that bringeth not forth* [good] *fruit, is hewn down, and*

cast

cast into the fire. I indeed, baptize you with water unto Repentance; but he that cometh after me, is mightier then I, whose shooes I am not worthy to bear, he shall baptize you with the Holy Ghost and with fire, whose Fan is in his hand, and he will throughly purge his floor, and gather his Wheat into his Garner, but he will [burn up the Chaff] *with unquenchable fire.*

So *see* (Friends) what *fruit you* bear, and *whose* Works *ye* do; *Whose* Tree *ye* are of; for, as is the *Tree*, so is the *fruit*; and as is the *Fruit*, so is the *Tree*: And if the *Tree* be *evil*, the *Fruit* is *so*; and if the *Fruit* be *evil*, the *Tree* is *so*: And *every Tree that bringeth not forth* [good] *fruit, is hewn down, and cast into the fire.* And see (*Friends*) whether *ye* are *Chaff* or *Wheat*: For to this *ye* must come, if ever it be well with *you*: For *he will throughly purge his Floor*, whose *Fan* is in *his* hand, who *baptizeth* with the *Holy Ghost* and with *Fire*; whose *shooes* (*John* saith) *he* was not *worthy* to bear, and that *he* was *mightier* then *he* who came to *baptize* with *water* unto *Repentance*; and *he* will *gather his Wheat into the Garner, and burn up the Chaff with unquenchable fire*, as hath been declared.

In *Bowels* of *tender* love *I* write *these* things, as being moved of the *Lord* for *his* Seed's sake in *you*, that *ye* be not deceived in a *wrong* apprehension of *your* state, as in *another*, when *you* are not as *he* is in *your* selves: For, *if whilest we seek to be justified by Christ, we our selves are found sinners* (saith *Paul*) *is therefore Christ the Minister of sin? God forbid: For if I build again the things that I have destroyed, I make my self a Transgressor.* And *if any man be in Christ Jesus, he is a new Creature: Old things are passed away, behold all things are become new*; for, *as he is, so must be that which is in him*: For, *What fellowship hath Righteousness with Unrighteousness? And what Communion hath Light with Darkness? And what Concord hath Christ with Belial? Or what part hath he that believeth, with an Infidel? And what agreement hath the Temple of God with Idols? For ye are the Temple of the living God* (said *Paul* to the *Corinthians*, the *Church* there) *as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people.* And *he that doth righteousness* (saith *John*) *is righteous, as he is righteous*; And, *every man that hath this hope in him, purifies himself as he is pure; For as he is, so are we in* [this] *World*: And *whosoever sinneth, hath neither seen him, nor known him*; And *the Temple of*

107 God is holy, whose Temple ye are: And, if any man defile the Temple of God, him shall God destroy. And, know ye not that ye are the Temples of God, and that the Spirit of God dwelleth in you, saith Paul again to the same Church? And he that is born of God, doth not commit sin, for his Seed remaineth in him, and he cannot sin because he is born of God. He that committeth sin is of the Devil, for the Devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the Devil. Whosoever abideth in him, sinneth not. Little Children, let no man deceive you, he that doth righteousness is righteous as he is righteous. In this the children of God are manifest, and the children of the Devil: Whosoever [doth] not righteousness, is [not] of God, neither he that loveth not his Brother, saith John again in his first Epistle.

Now (Friends) these things I have written unto you (as I have said, that ye may not be deceived; for while ye think to be justified by Christ, and yet keep a liberty in some things to transgress, and in some things to hear the Witness of God, and believe not in him in that which witnesseth that that is He, ye will dye in your sins. Except ye believe that I am he (said he to the Pharisees) ye shall die in your sins: For, he became the Author of eternal salvation to as many as obey him, even to as many as believe in his Name: And this is his Name, The true and faithful Witness—Unto which answers that of him in the Conscience, and by which he will judge all men, and they shall be left without excuse; For, if ye were blind (said he to the Pharisees) ye should have no sin, but now ye say, We see, therefore your sin remaineth. And, he was manifest to take away sin. And for this purpose was the Son of God made manifest, that he may destroy the works of the Devil. And sin is the work of the Devil. And he gave himself for us, that he might redeem us from all iniquity, and purifie unto himself a peculiar people, zealous of good works. Now how can these things be, and Men abide in sin, and that to their Death? And how are they purged and purified from sin, who abide in sin? And how are they justified that are condemned for sin? And how are their sins taken away, whose sin remain? And how are they in Christ Jesus who are not new Creatures? And how are they as he is in this world, who sin while they are in this world? And how are they righteous even as he is righteous, who do unrighteousness? and all unrighteousness is sin: And how do they purifie themselves as he is pure, who abide in sin? And how is he become

come the *Author* of *Eternal* Salvation to *them* who neither obey *him*, nor believe in *his* Name? And how are *old* things passed away, when they are *there* still? And how are *all* things become *new*, when there is the *old*? And how can *that* be in *him*, which hath neither *seen him*, nor *known him*? And how can *that* have *Eternal life*, which will not *come* to *him*?

Friends, These things are *deep* and *weighty*, and it behoves *ye* to consider whilst *ye* have time, for the *Door* is *near* shutting, and the *Lord* is at hand, to *render unto every man according to his* [*work*] and as *your* works are, so will be *your* reward. So 'tis high time to look about *you*, that *ye* may be sure of *your* works, and that *they* be wrought in *God*; For, the *Night is at hand wherein none can work*; but *every* man must be tried according to *his* work, for what *he* hath, not what hath *another*. The *Lord* hath long waited on *you*, and *his* presence hath been amongst *ye*, and *he* hath been with *you* whilst *ye* have been with *him*. *He* is now come whom *ye* knew not, though *he* was with *you*: The *times of this ignorance* God *winked at; now he commands men every where to repent, because he hath appointed a Day in the which he will judge the World in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead; and if Christ be not risen, then are ye yet in your sins: But Christ is risen, and is become the first fruits of them that slept.* And that *he* is risen, appears by *his* Witness in *all* men, which *testifies* to *all*, and *witnesseth* to *his* Kingdom, which is an *everlasting* Kingdom; and to *his* Dominion, which shall *never* have end. And it bears *witness* to the *Lord*, that *he* desireth not the *death* of a *sinner*, but rather that *he* may return and live (as *he* hath sworn) because there is *that* of *him* in *every* one that seeks *them* to live; over which *Death* hath *no* more dominion: For, in that *he* is risen, *Death* hath *no* more dominion over *him*, but *he* liveth unto *God*: And, *he is the propitiation for our sins*: By *Faith* in whose Blood *we have access unto God by this grace in which we stand, and rejoice in hope of the glory of God. Forasmuch then as Christ hath suffered in the flesh, arm your selves with the same mind; for he that hath suffered in the flesh, hath ceased from sin, that he no longer should live the rest of his time in the flesh, in the lusts of men, but to the will of God.*

And so (*Friends*) *I* leave *you* to the *Witness* of *God* to *answer* to *me* in *this* thing (which will *answer* to *me* if *you* heed it, *you* will hear it) for *I* am moved of the *Lord* unto *this* in *bowels* of *Love*, and it wil leave *you* without excuse. So *Farwell*: *My* Love is to the *Seed* of *God* in *you*, who am known to *many* of *you* by the *Name* of

GEO. BISHOPE.

To the People of these Nations.

Friends,

YOu have had *Long* and *Great* Warning; the *Lord* hath raised up from amongst *ye of your Sons*, and of *your Daughters*; of *your servants*, and of *your Neighbours*, faithful Witnesses unto *his* Name; who by *Word* and *Writing*; *Conversation* and *Example*; *Doing* and *Suffering* have testified of *his Day* that is come; wherein *he* will judge *every* one according to *his* Works; and that the *Axe* is laid to the *Root* of the *Trees*; and *every* Tree that brings not forth *good* fruit, is hewen down, and cast into the *fire*; and therefore *he* warned *you* by *them all* to bring forth *fruits* meet for *Repentance* whilst the *Door* was open, and whilst he called; that when *you* should call in the *Day* of *your* distress, *he* might *arise* and *deliver you*. And by *them he* shewed *you* the *way* unto *himself*, even by hearkning to, and obeying *that* of *him* within *every* one of *you*; which shewed *ye* evil, and reprov'd and judged *you*, and shewed to *you* what *ye* should do; by which the *Holy* Men of *God* of *Old* drew near unto, and were drawn to the *Lord*; and by which those of *your* Sons and Daughters, *Servants* and *Neighbours*, who have testified as aforesaid, and remained faithful have drawn near, and were brought to the *Lord*, and have felt *his* power to give *them* Victory over *sin* and *evil*, and the corrupt Conversation in which *they* lived whilst *they* were ignorant of, and believed not in *him* who witnessed in *them*; who is the *Power of God to salvation* to as *many* as obey *him*; even to as *many* as believe in *his* Name.

Now,

Now, *Friends*, after all *this* Warning, and *gracious* Visitation the *Lord* hath *long* waited to see whether *ye* would turn to that which witnesseth in *you*; which is of *God*, and obey it, that *your* souls may *live*, and be *redeemed* out of *Death*, and from the *bondage* of *Corruption*, in which *you* are who are *servants* unto *sin*. For as *many* as are led by *sin*, are *servants* unto *sin*; and as *many* as are *servants* unto *sin*, are in *bondage* to *sin*; and as many as are in *bondage* to *sin*, are in *Death*, and the *Son* hath not made *them* free; For if the *Son* make *ye free*, *then are ye free indeed*, saith *Christ*; and the *Truth* makes *free*; and this is *Truth*, *To believe in the onely true God, and Jesus Christ whom he hath sent*; and *that* of *him* in *you* which shews *ye your* state, and *your* condition, and *your* Enemy, and *his* working, and where *ye* are, and how *ye* are fallen, and gone Out of the *Way*; Is that which is come to redeem *you* out of *that* state; and to deliver *you* from *your* Enemy, and to recover *you* back again, and *to guide your feet in the way of Peace*, that *your* Souls may have *rest* with *God*.

And *this you* know *every* one of *you*, *You* cannot *stifle* it; It's *too* late to do it; the *Lord* hath reached to *his* Witness in *you*; and hath given *you* to see all *this*, and how *you* should hearken to that of *him* in *you* which shews *ye* all this, and the *secrets* of *your* hearts, and searcheth *your* hearts, and trieth *your* reins, and shews *you* the compass and end of *your* actions, and that *ye* should *do* none iniquity, it tells *you* in secret. Now *that* which shews *ye* this, is *greater* then *all*; for, *it* should never shine in *your* Consciences, & shew *you* this, & the *way* to *God*, could that which hath *you* in Captivity *keep* it out; & it concerns *you* to heed, and to have heeded *this*, that so the *Lord's* loving-kindness might not be in *vain* as to *you*, nor the *striving* of his *Spirit*, nor the *stretching* forth of *his* Arms to *draw* and *gather you*; for *this* of a *truth I* have to say unto *you*, That *ye* have *all* need of *him*, & of *his* mercy; not that *he* hath need of *you*: And *he* might have left *ye* all in the state wherein *ye* were by Nature, even *Children* of *Wrath*, and never have shewn *ye* where *you* were, or that *ye* were sinners; or, in *such* a state; nor *your* Enemy; nor *what* an Enemy *he* is, until *ye* come to feel *his* Wrath, and to be tumbled into the *Pit*, out of which *none* that goes, ever comes. But *he* hath visited *you*, and shewn *you* what is good, *To do justly*, *to*

love

love mercy, and to walk humbly with the Lord; and something hath striven in *you* since the time *you* could remember, and shew'd *you* evil, and judg'd *you* for evil; yet it *ye* have not obeyed, but have been conformed to the *World*, and to the *Fashions* and *Customes* of the *World*, which are evil, as *you* have been led, and *you* have done the thing which *ye* have been convinc't is evil, although *ye* have been judged in *your* selves, that *that* was evil; and knew that that was the *Judgement* of God and that *his* Judgment is *Just*: And *you* know that the things which *ye* have been *convinced* of to be evil *many* years ago, and have been *judged* for it, do yet *remain* with *you*, and that the Lord hath been *rejected*, and his *drawings slighted*, and *his* Enemy and *yours* heeded, & that *ye* have *refused* to come to *him* that *ye* might have *life*, to the *light which makes manifest*; *for whatsoever is made manifest, is made manifest by the Light*; and, *I am the Light of the world* (saith *he*) *he that believeth in me, shall not abide in darkness, but shall have the light of life*. And, *this is the condemnation, that Light is come into the world, and men love darkness rather then light, because their deeds are Evil*. And, *in him was life* (saith *John*) *and the Life was the Light of men; that is the true Light that lighteth every man that cometh into the world*.

And this *you* know (as *I* have said) *viz.* That there is *such* a thing in *you*, and the *thing* in *you* witnesses that it is so; and *ye* cannot blot it out; and that *ye* have disobeyed it, and do disobey it; and that it suffers in *you*, and yet *you* are *vain*, and *proud*, and *wanton*, and *lustful*, and do *conform* to *this* world, and do *lye*, and *deceive*, and *cheat*, and *cozen*, and *swear*, and are *drunk*, and do *spend* the *creatures* upon *your* Lusts; and do *hate*, and do *kill*, and do *steal*, and do *commit* Adultery, and do covet *your* Neighbours Goods, and do *grind* the Faces of the *Poor*, and *oppress* and *smite* with the *Fist* of *Wickedness*, and take the *Name* of the *Lord* in vain; and do go beyond one *another* in dealing where *you* would not be done *so* to *your* selves: These things *I* say *ye* know are so; and yet *ye* continue as *ye* were before, and *these* things continue in *you*; and *ye* think the *Lord* is such a *one* as *your* selves, because *he* holds *his* peace and hath a *long* time been silent, and hath not brought *his* Judgement upon *you*; nor caused *ye* to feel the *Power* of his Wrath; and *ye* think to *morrow* shall be as to *day*, and much *more* abundant, because the *Lord* hath been *long-suffering*, *slow to anger*, *abundant in*

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goodneſs and *truth*; not willing that any of *you* ſhould *die*, but rather that *ye* ſhould return and live.

And this is the Uſe *ye* have made (many of *you*) of *his* loving kindneſs, and *mercy*, *his* long-ſuffering and *forbearance*; to add *Drunkenneſs* to *Thirſt*, *Iniquity* unto *iniquity*, and to draw *iniquity* with *Cart-ropes* of *Vanity*: And *you* cannot think (many of *you*) how to be *Vain enough*, nor *Drunken enough*; nor *Proud enough*; nor *Voluptuous enough*, nor *Conſumptive* of *his* Creatures *enough*; and *ye declare your ſin as Sodom*; *the ſhew of your countenance witneſſes it againſt ye*; and *ye* think that *ye* are delivered to commit *all* theſe Abominations; as if the *Lord* took Pleaſure in *theſe* things, or delighted in *them*; and as if *this* was a *Retribution* Equivalent to *him* for *all your* deliverances; and as if it were the *ſumme*, and the *end* of *all his* working; and as if the *more* vain and *wicked ye* are, the more *ye* give *him* thanks; and the more *ye* anſwer the *end* of *his* working, and ſo *ye* laviſh out *your* ſelves in *all riot* and *exceſs*, as *he* hath been liberal to *you* in his Mercies; as if *this* were the *thing* the *Lord* aimed at in *all*, and expected as the *Return* of his Goodneſs; and *ye* have been *very* bold (many of *you*) thus to do, notwithſtanding that *that* of *him* in *you* tells *you* (and *ye* know it) that *ye* ſhould do otherwiſe, and judgeth *ye*; and ſo *ye* overturn *your* own Mercies, and provoke the *Lord* to be *jealous* of *his* Name and Glory, which *he* hath ſaid *he* will not give unto *another*; and to make *ye* examples to the *ages* to come of his judgments, as *he* hath made *ye* patterns of *his* mercies; and to let the *world* know, by what *he* ſhal do unto *you*, that he is a *God* that delighteth not in *iniquity*, nor ſhall *ſin* come near *his* Dwelling; but that *he* is *holy*, and will be ſanctified in *all* that draw near *him*, & be had in *Reverence* by *all* that are about *him*.

And this *I am* moved of the *Lord God* of *Heaven* and *Earth* to warn *ye of*; and to let *ye* know that *he* will appear againſt *you*; and that *he* will vindicate *his* Name and his Glory in what *he* ſhall do unto *you*; and that *he* is drawing near to *plead* with *you*, and to render unto *you* according to *your* works.

Therefore in the *Bowels* of *Love*, *I* exhort and *warn you* to break off *your ſins by righteouſneſs*, *and your iniquities by ſhewing mercy to the Poor*; *if ſo be there may be yet a lengthening of your tranquility*. For this *I* have received from the *Lord God*, whoſe *Word*

and

and *Warning* it is, that *he* will make a *short work* with *you*; and after *ye* have filled up the *measure* of *your* Iniquity, (which *his* will suffer *ye* to *fulfil*, if so be yet *ye* shall not hearken, nor yield obedience to *his* voice, nor *depart* from *iniquity*, nor *choose* to *do* the *thing* that is *good*, which *that* of *him* (shews *ye* in *your* hearts) *He* will cut *ye* Down, and *his* judgments shall come upon *you*, and *ye* shall know that *this* is the *Word* of the *Lord*, and *his* Warning unto *you*, through *his* servant

GEO. BISHOPE.

Briſtoll, 25 8 Month, 1661.

THE END.

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